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THE MIAU TSZE.

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Name. The word 苗 *miau* (composed of *grass* and *field*) primarily means "grass springing up in a field," vide Kang Hi. This term for wild grass springing up of its own accord without any cultivation was readily applied to the wild, uncultivated tribes who did not submit to Chinese civilization. We have an amusing instance of the Chinese ideas about them in Kang Hi, where they are spoken of as having a face, eyes, hand and feet like men, but having wings and still unable to fly. According to the popular notion they are said to have tails.

I take Miau Tsze to be the general name for the *aborigines* of China, just as we apply the term *Indians* to the aborigines of America. Like the American Indians they are divided into a number of tribes who seem to speak different dialects. Sometimes, again, the Chinese speak of the wild tribes under different names viz., *Miau*, *San*, *Fán*, *Chwang* and *Lai*.

The *Lai Tsze* are the tribes in Formosa and Hainan and are probably, at least those in the former island, a branch of the Malay race. The *Chwang Tsze* are a tribe in Kwang Si and their dialect, as stated by a contributor from the Straits, in the Notes and Queries shows them to be connected with the Laos tribes. The term *Fán* or *Si Fán* is applied to the tribes on the Western borders of Sz Chuen, and, as is well known, to foreigners from Europe and America. The *Miau* and *Yan* are tribes in Kwai Chan and Kwang Si, but some branches of them are also scattered about in other parts of the empire.

Antiquity. We find this term applied to wild Chinese tribes in the days of Shun and Yu 22 centuries B. C. They are spoken of as the San Miau (三苗) in the Canon of Shun, (vide. Legge's Chinese classics Vol. III, Pt. I, pp. 39, 40, 50), in the counsels of Great Yu (pp. 64, 67), in Yih and Tseih (p. 89), and in the Tribute of Yu (pp. 125–6). They seem to have had a sturdy spirit of independence which resisted all efforts to subdue them and has preserved them as unsubjugated tribes to this day through a period of 4,000 years. Tsae Ts'in (quoted by Dr. Legge p. 126) says "The old settlements of the San-meaonites were amid the strength of hills and streams, the influence of which fostered such a spirit. Even now-a-days we find the people about the T'ung T'ing lake ever and anon breaking out and displaying such a spirit; and when they are captured and questioned, most of them are found to have the surname of Meaou. Are they the descendents of the ancient tribe? The story of Yu's bringing the Miau into submission by kindness and a display of his "accomplishments and virtue" is probably a mere story. All, I think, will agree with Dr. Legge in thinking, "From the whole of this 3rd chapter I conclude that Yu's expedition against Meaou was unsuccessful. He had to retreat. The advice of Yih, with the subsequent measures, and their result, serve merely to gloss over the

real fact." The character given of the ancient prince of Miau is the same that is given to his descendants by the modern Chinese, "stupid, ignorant, erring and disrespectful."

Their Country. The ancient 'San Miau had on its left the waters of P'ang-Le, on its right the waters of T'ung-T'ing, mount Wan on the South, and mount Hwang on the North.' This agrees with other accounts of its situation. It possessed the territories now occupied by the departments of Woo-ch'ang (武昌) in Hoo-pih, Yŏ-chow (岳州) in Hoo-nan, and Keu Keang (九江) in Keang Se" (Dr. Legge.) Those living in this part of the valley of the Yang Tze were probably incorporated with the Chinese or retired before the advancing tide of Chinese civilization to the mountains of Kwei Chau. In ancient times some of them were driven by Shun into the mountain San-wei (三危) in "the S.E. of the department Gan-se (安苗) in Kan-Suh." Those who came into contract with the Chinese in the Yang Tsze valley were probably but a branch from the body of mountaineers in Kwei Chau and Kwang Si, where they still hold their own among the native hills though they have been forced to yield the fertile plains to the more numerous and more enlightened Chinese.

Their civilization. The Miau Tsze are generally much inferior to the Chinese in civilization. In a set of 84 illustrations with explanatory notes of the Miau Tsze tribes in Kwei Chau which I have, (the same probably as that spoken of by Dr. Bridgman in the Trans. N. C. Branch Asiat. Soc.) one of the tribes is spoken of as workers in iron, while others are mostly engaged in hunting, cultivating patches of ground, fishing or leading a life of robbery and violence. I am informed by a Chinese friend from Kwei Chau that one or more of the tribes have an alphabet of 600 and more characters. In the notes alluded to, one of the tribes is said to have a written language and of these characters, so unlike the Chinese, it is affirmed "*the barbarous characters like knotted worms are utterly unintelligible.*"

Where settled. From what I can gather, the Miau Tsze are most numerous in the province of Kwei Chau. Here there are 84 tribes, one or more of whom have emigrated from Kwang Si. They are also numerous in the provinces of Kwang Si and Yunnan. A few are to be found in the Lieu Chau Department in the N. W. corner of Kwang Tung. Of these Kwang Tung Miau Tsze I have the fullest accounts. The following is the translation of a native account of this tribe which I have obtained from Lieu Chau.

San-kang 三江 in Lieu Chau is in the Westernmost corner of Kwang Tung province. Its lofty hills, high precipices, and thick, dark forests render it a secluded spot among the mountains on the borders of the province. This region is watered by a stream which rises in the South and flowing North empties into the main river at the "Triple Gap" near the town of Yang Shan. This is a brief description of the topography of the *Iu Tsze* region.

The origin of these *Iu* is as follows: In the reign of Shin King of the Sung dynasty (A. D. 960-1126) a native of Lieu Chau went to Kwang Si as a mandarin. On his return he brought several *Iu Tsze* with him as servants. These men went into the mountains and cultivated the ground. In the course of time the descendants of these men became the Eight Tribes, (the usual designation of the Lien Chau Iu Tsze by their Chinese neighbors.) These were afterwards divided into 24 branches. Those who are now scat-

tered about in the mountains and caves all belong to the great tribes. They support themselves by cultivating the fields and cutting firewood. Among them were evil disposed men who robbed and pillaged the people of *Hing*; but in the 12th year of Kang Hi (1674) the soldiers of the three provinces (Hu Nan, Kwang Si and Kwang Tung) punished them severely. Afterwards 36 fortified camps were built surrounding the place like a net and keeping the Iu in check. Thus of late years they have dwelt in peace and observed the laws.

As to the customs of the Iu, the 3d day of the 3d month is called the "Feast of Rice-eating;" the 6th of the 6th month is called the "Feast of the gods of the Land," and the 16th of the 10th month is called the "Singing Hall Feast." At this last festival all the tribes butcher hogs and oxen, and the men and women eat together, beating drums and gongs and singing and dancing; the young men and maidens also go apart and select their future wives and husbands without the intervention of a go-between.

The dress of the Iu Tsze is blue cloth, embroidered with flowers worked in silk of five colors. Their garments all have the figure of an "ancient cash" on the back. These are called "the variegated coats." Both men and women wear their hair in a coil, have large earings in their ears and a large silver hoop around their necks. The adult men wear a red turban and stick one or two white chicken feathers in their hair. The women all wear on their heads a white cloth folded in a triangular shape, pointed above and round below.

The number of the Iu Tsze, belonging to large and small tribes, men and women, old and young is 9780.

The three Outer tribes are

The Oil Peak tribe numbering...		3,800
The Good Luck tribe	„ ...	1,800
The Cross Brook	„ „	280

The five Inner tribes are

The Camp tribe numbering ...		2,400
The Horse Stirrup tribe	each...	400
The 8 Grottoes	„	
The Burnt Plain	„	
The Big Palm Peak	„	

Besides these subjected Iu Tsze, there are 24 small wild tribes and 124 branches (sub-tribes) who yield no allegiance to the Chinese authorities."

So much for the Chinese account of this aboriginal tribe. Some of the Iu Tsze occasionally visit the city of Lieu Chau, while numbers of them are found at the market town of San Kang on every market day. They were without schools or any knowledge of Chinese writing until the reign of Tau Kwang (1811-1850) when a Tauist priest visited them and taught them to read some books of Tauist prayers and incantations. These books are said to be now taught in their schools instead of the Confucian classics.

Rev. Mr. Krolczyk of the Barmen Mission has recently visited the *Iu Tsze*. He describes them as rude and ignorant and caring nothing for books. He is now making an effort to reduce their dialect to writing.

I have endeavored by means of examining Klaproth's "Asia Polyglotta" to discover if any resemblance can be traced between their language and that of any of the various Asiatic tribes of whose dialects he gives vocabularies. I have found a few words resembling in sound those having the same meaning in the language of the Laos and other tribes of Trans-Gangetic India, but the vocabularies on both sides are as yet too imperfect to allow us to deduce any certain conclusion from such a comparison.

From all that I can gather I incline to believe that the Miau Tsze

will be found allied to the Karens, Shans, Khyens, Laos and kinded tribes inhabiting the Northern parts of Burmah and Siam. I was informed by a Mahomedan from Yunnan who told me he had been into Burmah 1000 li beyond the frontiers, that the wild tribes there are identical with the Miau Tsze of Yunnan.

It is to be hoped that future investigation of the languages of these tribes both in China and in Burmah, and future travelers who may follow in the footsteps of Mr. Cooper, will enable us before long to solve this interesting problem. To us, missionaries, it is not without its importance; for it is well known that some of the bright trophies of modern missions have been gained among these tribes in Burmah.

THE CHINESE ARTS OF HEALING. ON CHARMS 祝由科.

BY J. DUDGEON, M. D.

Chapter II. (1)

What has been said, in the first Chapter of the ancient and wide-spread character of magic, may be equally predicated of charms. Belief in these practices was very natural at a time when the phenomena of nature which surrounded man often sudden, august and stupendous, such as eclipses, comets, earthquakes, famine, pestilance etc, were inperfectly or not at all understood. Mankind generally dreaded such occurrences, and attributed them to the action of evil spirits. Charms and prayers form part of the measures employed to propitiate these demons. The former were adopted to ward off, and the latter to pacify and appease. Charlatans and quacks pretending to a knowledge of these events, to communion with the spirit world and the possession of supernatural powers, in foretelling future events or averting present ones, easily exercised a power over the minds of the common people. In China, believers in, and the practisers of charms, magic and witchcraft have never been persecuted for the mere faith in, or knowledge of, these secret and diabolical arts. They were never considered morally wrong, or wrong in a civil point of view; but only politically dangerous, exercising too much power in the state, causing revolutions and overthrowing dynasties. The Romans in the later period of Pagan Rome, seemed to have forbidden these sects and practices from a like reason—a like political necessity and not from any religious movement. Both people have invariably found that soothsaying, sorcery, charms etc, had a strong tendency to foster conspiracy. Much that would now, in Europe, be considered morally wrong, in China forms an integral part of their religious systems—one of their most sacred classics is taken up entirely with divination, which no one, and yet every one, may be said to understand, because it delivers its oracles in the Delphic manner. Both Emperor and people are alike addicted, as we have already shown to such arts. And thus it is with Charms, as with magic, in all countries, ages, climes and religions, more or less faith has been placed in them. (2) At first they were

(1) Chap. I p. 163, Errata and Additions; "Mithradatum" read Mithridatum, for "Flictere" read Flectere; for "Pau-chen" read Pan-chen; for "Sā" read Lü. After 麻黃 Ma-hwang add Ephedra; 生半夏 Sheng-pan-hsia add rad ari macrouri; 生南星 Sheng-nan-hsing add a kind of Arum; 細辛 Hsi-sin Heropteris asaroides Fam. Aristoloch; 蓽茇 Pi-po long pepper. This latter is an exotic and must have come from India and is doubtless an imitation of the Sanscrit word. See Royle's "Hindu Medicine" p. 86.

(2) The Jews wore phylacteries or bits of parchment with scripture passages written upon them. Scraps of paper with sentences from the Koran were sold by the Moorish priests to the Negroes. The anodyne necklace of beads of the root of the white bryony were hung round infant's necks to assist in teething. The Egyptains used the figure of sacred animals, and these were generally suspended from their necks. Arabs and Turks also formerly used them but now use sentences from the Koran. The crusaders used similar sentences in the hilts or blades of their swords. The combatants of old were searched, as they were supposed to carry magical charms about their persons. The Assyrians had their celebrated "Black Stone," a talisman against the plague, hostile invasion and other evils, (See an interesting account of it in Loftus' Assyria.) The Greeks and Romans were not destitute of them. They are frequently found in the writings of Cato and Pliny. The famous charms "Abracadabra" occurs for the first time in Serenus Samonicus. This charm was particularly useful in double tertain ague, written in the form of an equilateral triangle. This was done by repeating the word with the omission of the last letter of each preceding line until the initial, A, alone remained. This was suspended from the necks of the patients by means of linen thread. One ancient Western author recommended a piece of an old sailcloth taken from a shipwrecked vessel to be tied to the right arm for seven weeks together for the cure of epilipsy; the heart of a lark to be fastened to the left thigh for colic; to carry about a few hairs from a goat's chin for the cure of quartian ague. St. John's Wort gathered on a Friday in the horn of Jupiter (about full moon in July) to drive away spirits, piony for epilepsy and spider for ague etc.

Nor in modern times are Westerns less credulous than the Chinese. Each country in Europe has still

preventive or prophylactic, and afterwards came to be looked upon and used as a curative. No doubt they were often resorted to from the patient's repugnance to take medicine, and his imagining that such things would effect a cure in a more expeditious manner. In ancient time, it was thought that many diseases could not be otherwise cured but by charms. Josephus is made, by one writer, to prove that Solomon cured all mental diseases in this way, or as Paracelsus phrased it, *incantione orti, incantatione curari debent*, a sort of *similia similibus curantur*, what is caused by incantation must be likewise so cured. The Chinese we may here remark, *en passant*, have a similar practice and is termed 以毒攻毒 i tuh kung tuh, or 心病還須心藥治 sin ping hwan hsü, sin yao chi. Poisoned ulcers are often treated with the powder of the dried Centipede 蜈蚣 wu-kung; rebels are sent to put down rebels, thives to catch thives. If disease is the result of what the heart desires but cannot obtain, the cure is effected by obtaining or bringing about the object desired. Their books abound with cures of this sort. The cause or origin of the disease must be known before the cure can be applied.

But to return. Healing by prayer or charms formed one of the thirteen departments of medicine in the Great Medical College at Peking in the Yuen and Ming dynasties. During the present dynasty it has ceased to be considered one of the practices, nay, it is forbidden, and made a punishable offence to practice this method. The Manchus found it necessary to crush all false sects, to prevent imperiling their own safety. Such practices have fostered false doctrines and secret societies which have occupied much of the history and the rebellions of China. These things were largely practised in the temples erected to the two male and female spirits 漂高老祖無聲老母 and they were on this account destroyed during the Tai-ping rebellion. In the 4th month of this year (T'ung-che 8th year), a woman was found practising healing by charms outside one of the S. gates of the Chinese city and was apprehended, lodged in prison and after 100 days was set at liberty on account of her age.

In order to understand quite clearly this method of healing by spiritual physic, a rapid glance at the earlist history of medicine will be necessary. Over 4,000 years ago there was no materia medica; the people lived in the rudest manner but little removed from beasts of the field; their houses were caves and holes in the earth; the people were hardy and were not affected by the vicissitudes of temperature. They were brought up with robust constitutions, their lives were simple, their wants few, their hearts pure and free from covetousness. Houses, lands, dress, business, produced no rivalry, the depraved air could not therefore enter the body to create disease by inparing the viscera. Such people did not require medicine—they prayed and so recovered. Two thousand years later, everything was changed; people lived in houses, possessed the comforts, nay, some of the luxuries of life, and they soon began to get troubled, covetous, angry, disappointed, envious. They sought wealth and were dissatisfied with their condition—they desired higher buttons, offices and emoluments. These things had a prejudicial effect upon the body (3) which came to be less cared for, nourished and guarded. People ceased to regulate the body according to the seasons and thus by degrees the body became enfeebled and at night and in the morning, the thievish (sudden, and depraved) air entered it and blocking up the passages, injured the viscera, bones and cartilages. The skin and other openings of the now weakened body gave it entrance and in this way little diseases became great ones and these became serious, dangerous, and ofttimes fatal. Prayers and nourishing the body were sufficient in former days, but now medicine is indispensable for those internal injuries, and external maladies must be treated by acupuncture and stone rubbing (friction). Such is the substance of a conversation between the Emperor and Chipo, when the former demanded of the latter the reasons why, in ancient times, diseases were so curable by prayer, and now were so ineffectual.

Disease is caused by the exit of the Shenchi or animal spirits and the stealthy admission of depraved air. They often ascribe pain and disease to depraved air which has

left some superstitious notions or practices about the power of charms in relation to spirits and the dead. Candles are burned and salt is placed in the dead chamber and the horse's shoe is still nailed over the door. In R. C. countries great faith is still placed in relics of saints, rods, rosaries etc. The Jesuits have written much about cures of this kind in China and Japan, One relates that he cured a mad woman by hanging St. John's Gospel about her neck. Holy water (3 bottles of which, called Heu-fu-shui 厚福水 were sent by Pope Benedict XIV to the Emperor Kienlung as a present and so acknowledged as tribute) has done much of this kind of work in China and Japan.

(3) Pliny refers to introduction in his time of luxurious habits and excess, which probably wrought a change in the people; and to the same cause one observes, may be attributed the numerous complaints among the Romans, unknown to their fathers and ancestors. See Wilkinson's Egypt Vol. III.

not been driven out and dispelled, or come out, and this air getting into the natural blood and air (they always speak of the blood as blood and air) causes confusion and strife—and this we call pain. The Chinese believe, therefore, in the latency or potentiality of disease. In this way disease cannot always be explained as to its origin. We cannot see or hear disease and therefore disease resembles spirits and devils.

In Chinese medical works we read constantly of this disease-causing-air and of devils and spirits in the same sense. Chêng-ch'i 正氣, or Yang-ch'i 陽氣, stands for Shen 神, and Hsieh-ch'i 邪氣, or Yin-ch'i 陰氣, for Kwei 鬼. This is the explanation of the oft occurrence of these terms. They are not considered really devils or spirits by the literary classes, (although the common people most frequently do so) but simply ideas or imaginings of the heart. The presence of doubt, fear, dreams, etc. in the heart would be considered devils or spirits in this sense and as such, prayer would be well calculated to allay fears, remove doubts and pacify the heart. Charms or prayers are therefore used extensively and often successfully in curing the various forms of demons. These spirits are arranged and described according to the five viscera, the five colours and the twelve *Ching* 經 or roads, (pulse doctrines and indicators.) For example, if the liver be weak and the depraved air has met the Ching 厥陰, one's life is injured and the liver is attacked in this case by the corpse of the white demon. The reason of this is, that as metal is allied to the colour white and the lungs, and so conquers wood the element of the liver, therefore the lungs subdue or conquer the liver. And so also if the heart be weak and encounters the "*two fires*," the heart is attacked by the corpse of the black demon. Black is related to the element water and water conquers fire, which is the element corresponding to the heart. The stomach and spleen are attacked in the same way by the corpse of the green demon; the lungs, by the red demon; and the kidneys by the corpse of the yellow devil.

Metal produces water; water, wood; wood, fire; fire, earth, and earth, metal. Metal destroys or conquers wood; wood, earth; earth, water; water, fire; and fire, metal. The kidneys are the mother of the liver, the liver of the heart, the heart of the stomach and spleen, the latter of the lungs, the lungs of the kidneys &c. This is the basis of their system of physics, medicine, and their general cosmogony, and the doctrine of the pulse and the 12 roads. Shen-nung 神農 (B. C. 2700) first experimented on the efficacy and doses of medicines, and the particular *Ching* or road (of the 12) to which they were adapted. In this way, and at this early period, Chinese materia medica was established. Hiuen-yuen 軒轅, (B. C. 2500) was the first to determine the relations of the five viscera to the five elements (metal, wood, water, fire, earth) and describe internal and external diseases. Chi-po 岐伯, was the author of prescriptions. In after years much was forgotten that these Imperial discoverers and physicians with their ministers had pointed out. The doctrine of the pulse was understood by a few only, the people grew more numerous and were so poor as to be unable to afford to purchase the then known medicines, and so the people had recourse to the older method of healing by charms, which they said was delivered down to them by the emperors, Shen-nung and Hiuen-yuen, and Chi-po. On account of the poverty of the people and their inability to come to or invite to them, the physicians, who doubtless clustered around the Court, this method was re-adopted to save trouble and expense, and to render medicines and prescriptions unnecessary. The Chinese people have in all times been superstitious and as we have already shown have been, and still are, deceived and duped by arrant quacks and designing priests: so they were then, as they now are, easily persuaded by the magicians and sorcerers who existed in profuse abundance in those early days to have recourse to charms and invocations. These wizards knew all sorts of diseases, the *when*, the *where* and the *how* produced and so were able by their spells to cure them.

Others assert that healing by charms and prayers was adopted to save life on account of the inefficacy of medicine in those days. This system possessed not only curative virtue but also that of driving out and away demons and evil spirits.

In the course of successive cycles this method is said to have become in great part forgotten and extinct until the Sung dynasty in the year 淳熙 a 節度使, by name Yah 雅 was imperially appointed to repair China's sorrow—the Yellow river—and dug up a tablet with *fus* 符 and chows 咒, inscribed upon it. No one was able to decipher it. The stone tablet was placed in front of the Yamen of the district and all who were able were called upon to explain it.

A Tauist priest by the name of 張一程, with the appellation 雲水道人 was found able to read the unknown characters and explain their meaning. They were thenceforth transferred to blocks, and numerous impressions thrown off, and large numbers were cured and the fame of the new method spread far and wide. In the Ming dynasty in the year 1506 one Sü 徐景輝 republished the work, amended and enlarged it and in this form it has come down to us.

This method is destined for all classes and all climes—its object is the good of all, and mountains and rivers cannot obstruct its course or prevent its conferring blessings upon all under Heaven. The more that are cured by this method and the more its exhaustless treasures of health are widely distributed, the more will the authors and prescribers of the system lengthen their days in this world and become exalted spirits in the next.

This method to be successful, requires the strictest attention to the following five points: the absence of any one of which will render the cure abortive.

1 There must be sincere reverence for the method and the Doctor.

2 The Heavenly Physicians must not be slandered.

3 There must be no scepticism in regard to the success of the cure.

4 There must be no regarding wealth more than life.

5 There must be harmony between the Charm and the Prayer.

All of these pre-requisites are of paramount importance. Paracelsus encouraged his patients to have a good faith, a strong imagination and they should find the effects. There must be no doubting and wavering spirit about the efficacy of the method; the patient must have confidence that he can be cured—The Doctor cures most in whom most are confident—and the Physician that he can cure him—make him believe so at least. One has said that the form of health is contained in the physicians mind. Axiochus is said to have recovered, when almost dead, at the sight of Socrates. Paracelsus attributed Hippocrates success to the confidence the common people had in him." They had" he says "a most strong conceit of his worth." These regulations, are, we need hardly observe, opposed to the practice of some of prescribing for themselves. This is doing dishonor to both physic, and the physician. Such people lack that due honour and respect which we think so essential. Moreover such patients ought to remember that what is beneficial for one man, in one case, is not so in another individual in a different case and at another time. One man's meat is sometimes another man's poison, as the proverb hath it. We are here reminded of the fable of the mule and the ass, that because the burden of the former, who carried salt, was lightened by saturation in the stream, the burden of the other, who carried wool must necessarily be so too.

Having more regard for one's wealth than one's life, is I suppose paying the medical man somewhat niggardly. In view of the profession as a rule being so badly paid and being held in such little esteem by so many, is it not a marvel that physic has done so much for mankind, in alleviating or removing those ills to which all are subject? In healing by charms, niggardly fees, or probably no fees at all, render the cure abortive. How otherwise ought it to be with those to whom life and health are so unimportant and wealth everything? Such people look upon life as a small thing, and the acquisitions of Mammon, "the one thing needful." The Abderites, when they sent for the "Father of Medicine" promised him what reward he wanted, all the gold they had, and if all the city were gold, he should have it. Naaman the Syrian took to Elisha, when he went to be cured of his leprosy, 10 talents of silver, 6000 pieces of gold and ten changes of raiment (2 king V. 5.)

After the account we have already given of the state of the Medical Faculty in the great Imperial college at Peking, (4) we should think there must be often very little harmony between the charm and the prayer, or as we may paraphrase it, between the disease and the practice of these Imperial Fellows. To talk of niggardly fees, along side of a salary or state pay of £4 sterling and five hundred catties of rice, valued at about as much more, is surely absurd. The Peking doctors receive for Mèn-moh or

1	2	3	4	5
不誠敬者不治	毀謗天醫者不治	疑信不決不治	重財輕命不治	符咒不合不治

(4) See paper on the Tai-i-yuen or Great Medical College in the Recorder.

Door pulse 門脈 at present 6 catties; when invited to see the patient at his own house, horse money 馬錢 as the fee is called (they formerly paid their visits on horseback now in carts) ranges from ten to twenty cents. In the reign of Taukwang and even until the last reign when the large cash were introduced, the above fees were just doubled and the fee having always the same number of odd cash as the prime number of tiaus (strings), the latter always fell to the Doctors' servants, who were engaged on this understanding. The sums were thus; two tiau, two hundred; four tiau, four hundred; six tiau, six hundred cash and so on. The princes and gentry usually pay their bills at the *terms*, by sending clothes, eatables, money &c. to the family doctor.

With such Fellows, the ancient Egyptians plan ought to be adopted, which considered it a capital offence if the patients died, either from the doctors having made dangerous experiments upon them or from using a treatment which was contrary to the established system. (5) But upon reflection it is manifest that the Chinese, are neither dangerous expetimentors, nor do they often if ev r, diverge from established usage. This would be giving them too much credit as independent workers and discoverers, when at best, they are but servile imitators in medicine. Well then, there ought to be some law to punish them for their ignorance, presumption and quackery. The Romans resembled the Chinese in this point in having no such salutary law. A physician is the only man who can kill another with impunity. A common saying here is, that such an one has been cured dead or Yung i shah jen, 庸醫殺人 the ordinary physic kills men. Litigation does however take place, sometimes, as the result of death from acupuncture. The case is always decided in favour of the doctor, if it can be shown that he has punctured the blood vessels in the places laid down on the Brass Man (acupuncture figure in the college) or from the recognised diagrams.

In the *Recorder* for August 1868, p. 114 Dr. Smith of Hankow proposed a Medical query relating to the practice of healing by charms. The practice is neither *local, private, confind to one family or trade, wonderful, new* nor *hereditary;* but exists all over China and up to the most ancient times and if the Doctor enquires a little more fully he will find it so. It is applied not to single diseases or classes of disease only, but to all cases of medical or surgical practice with variations according to the seat of the disease, the whim of the quack, the particular system or sect of the operator or that most renowned at the time. Its professors are found among the Buddhist and Tauist priests and laymen, although chiefly the latter sect. In their writings there is much on the subject, much fable and nonsense mixed with occasional grains of common sense, sound observation or happy proverbs. The characters traced are various; of various devices, curious continuation of characters and other symbolical and as often meaningless figures; on variously coloured paper, generally yellow or gilt; with variously coloured inks, red and black being preferred, and prescribed to be burnt and taken in various ways. For medical treatment their plan usually is to take a piece of paper about the size of a small Chinese calling card, and writing one or more of the many forms of the *Fus* according to the treatment prescribed in the books on the subject; set fire to it, put the ashes into water, spirit, tea or other menstruum, and give it to the patient to drink. But this is only half the cure. The operator mutters at the same time some prayer, imprecation or intercession, generally inaudible, and thus the cure is supposed effected. These prayers are called *chows* and accompany the *Fus* and are repeated by the quacks, the patient, or both. The *Fu* is equal to our Talisman or Amulet. In surgical cases the m ode of administration is different. The patient sometimes lies flat on his back, facing due South, and the operator, with water or oil describes a charm or a series of circles round the affected part, and applies the ashes of the burnt charm in various ways repeating the *chow* all the while to himself and ever and anon blowing the vapour of his musings on the points of his fingers. Water, spirit or oil enters largely into the external application or internal administration of these charms. We reserve the fuller and minuter investigation of the subject to the next month.

PEKING, 10th Dec. 1869.

(To be continued.)

(5) See Wilkinson's Manners and Customs of the Ancient Egyptains, Vol. III.

ON THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.

BY REV. F. S. TURNER.

Chapter VIII.

On the Internal Evidences.

Our message to the Chinese being briefly this, 'believe and be saved,' naturally gives rise to two questions, What am I to believe? and, Why am I to believe it?

If the gospel is entirely self evident, to answer the first question would be answering the second. It appears however that the human mind does, and that not unreasonably, require some evidence for the truth of Christianity. As elsewhere, so here in China, the gospel does not always by its mere announciation obtain immediate credence. I am writing now on the third day after Christmas. Within the last few days I have listened to several Chinese sermons, the theme of which was the glorious event which is celebrated at the season by the greater part of Christendom. While listening to the narrative of the Saviour's birth from the lips of Chinese preachers addressing their unconverted countrymen, I was again powerfully impressed by the thought that this marvelous story, studded so thickly with supernatural incidents, can hardly fail to appear on the first hearing, incredible or highly improbable to the Chinese audience. I think, therefore, that the need of some process of demonstration whereby the truth of Christianity shall be made evident to the Chinese mind is not an assumption which will be disputed. If, however, any one will undertake to show the contrary, I at least, shall be very grateful, as thereby being relieved of a necessity which at present is not a little burdensome.

In endeavouring to meet this demand of the Chinese, we must review that evidence which has satisfied our own minds, and see how far it is possible to convey the same to theirs. It is in this latter part of the process that I apprehend the chief difficulty will be found. Let us take a rapid survey of the Christian evidences, and consider how far they are ready to hand for missionary use.

The evidences are commonly divided into the Internal and External.

By the Internal Evidence of Christanity, I understand that evidence of its truth and Divine origin which Christianity affords upon a consideration of what it is in itself. Christianity is not a philosophy, enshrined in books, but a religion living and working in human hearts. Under the head of Internal Evidence I therefore place, first, that personal knowledge of the power of Christianity to introduce into a new spiritual life, which the believer possesses in his own experience. St John in his first Epistle emphatically insists upon the reality and satisfactoriness of this kind of evidence. "He that believeth on the Son of God hath the witness in himself." We cannot however conclude that the Apostle intended this evidence to stand alone; for in the commencement of the epistle, he lays great stress on external Evidence. But our business now, is not to examine into the exact nature of this evidence, but to consider how far it can be brought to bear on the heathen mind. It is at once apparent that until a man has become a believer he can have no immediate acquaintance with this evidence; he can only know it by hearsay.

Those who possess it may describe it to him, but until he has attained a like personal experience, it is doubtful how far he is capable of comprehending them. He will however be

impressed with the testimony just so far as he perceives in the Christian signs of a spiritual life superior to anything he has observed elsewhere, or even conceived of as possible. "By their fruits, ye shall know them" is a principle which holds good in all times and all climes. Only let the Chinese see clearly that the believer in Jesus is not as other men are, but that he lives and moves in this world as one belonging to a higher sphere; and he will surely ask, what is your secret? Whence derive you the influence which makes you so superior to the common run of men? His interest thus awakened, and his confidence won, the Christian's testimony to the power of the gospel will fall on no unheeding ear. But unless the Christian is thus a living epistle, known and read of all men, I fear verbal appeals to this evidence will produce small effect.

Under the Internal I also class a species of evidence, analogous to, but not identical with, the above. If it is reasonable to test Christianity by its results in individual experience, why not also by its results among masses of men, churches, nations, and Christendom in general? The Christian student of history points with pride to the career of conquest along which the gospel has marched for eighteen centuries. He numbers as its trophies, the extinction of idolatry, of slavery, of polygamy; the elevation of woman; the mitigation of war; the promotion of peace, liberty, social order, science and civilization among all the nations which have submitted to its gentle but powerful sway. The argument is a sound one, not to be invalidated by instances of partial failure. Christianity pretends not to any compulsory force over the human will, and therefore the bases in which its professed adherents have departed from its teachings, even those more lamentable cases in which its sacred name has been abused to cover designs utterly alien to its spirit, cannot destroy though they weaken the force of this argument. Show that the direct tendency of our religion is to promote the mental, moral, and social welfare of mankind; show that where it has been heartily embraced and consistently followed, it has, in spite of human imperfection, actually accomplished a large measure of good, and you have a strong argument for believing it. The Chinese look for evidence of this kind. The proverb 'Physician heal thyself' is one which men will always use.

Can we then hold up those nations of the west, which are now the chief seats of the Christian religion, as practical exemplifications of the power of the truth? Alas! it is the unanimous complaint of missionaries, that their doctrine is hated by the Chinese, mainly on account of its connection with those very nations. Christianity has incurred their dislike because it is the religion of foreigners who have brought War and Opium and Kidnapping to their shores. Painful as it is, this forms far too important a failure of the problem to be passed by in silence. One great argument for the Christian religion seems in danger of being captured by the adversary and turned against us. True, the Chinese reverse the law of charity and think all the evil they can of us, and think a good deal which is not deserved. True, there are many excellences in the western nations, of which they are ignorant, which if known might lead them to modify their judgment. Nevertheless, I fear we shall not gain much by pressing this argument. The Chinese will judge by what they see, and even we ourselves must admit there has never been any remarkable exemplification of Christianity presented by our countrymen along the coasts of China.

We must therefore lay the main stress of our proof elsewhere.

By the Internal Evidence is more commonly intended that argument for the truth of Christianity which results from a contemplation of the nature of its doctrine. At first sight this seems equivalent to saying that Christianity is self-evident and requires no proof; but the argument does not involve such an assumption. It stands somewhat as follows. Christianity is a complex whole, a system of facts and doctrines, having relations to God and to man. Its foundation was laid in the life and death of its Author: its development is contained in sacred books and a sacred society. Its history, its doctrines, its living embodiment are all essential parts of the system. Now it is clear that parts of the system may be so evidently true and divine, as to give rise to a firm conviction that the whole is so. If in the first instance we have a clear comprehension of what Christianity really and essentially is, and that its several parts form one indivisible unity; then if upon consideration of those parts which are partially within reach of our judging faculty, they appear to be unquestionably of divine origin, we shall without a fallacy attribute the whole system to the same source. Christianity, thus, at the same time requires proof, and also furnishes that proof from within itself. The accordance of the gospel with our highest and worthiest conceptions of the Divine Being, the fact that our noblest conceptions of God are derived from the gospel; its adaptation to the constitution and needs of human nature; its harmony with the Divine government as otherwise known; its spirit of truth, righteousness and love, so inconsistent with an origin from imposture or delusion; these and similar arguments are the internal evidence of its truth and divinity.

Until a comprehensive survey of this whole field of argument has been taken, and before a critical review of the extent and trustworthiness of the human power of judgment has been satisfactorily completed, it would be premature to pass an opinion as to whether the internal evidence is alone adequate to give a full and sufficient demonstration of the truth of Christianity, or whether it requires in any measure the additional confirmation of external evidence. But the more practical question in our present inquiry is how far can we rely upon this argument in our mission to the Chinese. Now it is manifest that if we depend solely upon this form of evidence, that we must allow the Chinese time to study it. Granting that the internal is the most satisfying evidence, it is, if I may be allowed the expression, the least portable. It is not available for pressing our hearers to an immediate decision. As ambassadors of the cross, we enter the camp of the rebels and demand an instant surrender, and acceptance of the conditions of peace at once and on the spot. If they demand a sight of the ambassador's credentials and he can only reply, 'Study my message; in that you will find full evidence of my authority;' the answer hardly accords with his peremptory command of instant submission. Time must be granted for the study of the message, and a suspension of judgment allowed until the study is completed. Thus at the same time we claim of our hearers an immediate acceptance of the divine message, and yet permit them to remain in a state of suspense until the close of a long and serious study into the nature of Christianity! To me there seems a real difficulty here to which I will again refer: but, before considering it farther, let us in the next chapter, glance at the external evidence.

THE LORD'S DAY.

A short time ago, a paper was read before the Hankow Missionary Association, on the question, whether we ought to require of Chinese Converts a sabbatic observance of the Lord's Day, or not. The members of the Association then assembled, agreeing with the writer's views as to the importance of the question raised, and being of opinion that it was high time the question, as affecting missionaries, should be publicly discussed by them, unanimously requested that the paper then read, or a modification of it, should be printed in the CHINESE RECORDER. It is in accordance with that request, that I now venture to make public the views which were then expressed.

At the outset, I acknowledge, that whoever raises a question, and especially one of such a character, is bound to show some reason why, in justification of his conduct. My reason in this. Engaged in the practical management of a native Church, I find myself on the horns of a dilemma, as to how I should act in reference to the observance of the Lord's Day. Shall I insist on a rigid bona fide observance of the Fourth Commandment, not admitting to Church fellowship any but those who will solemnly promise so to keep it, and expelling all who fail to keep such promise? Or shall I be content with something much lower, but more practicable than this, being satisfied if I can but secure the attendance on divine worship, once or twice on the Lord's Day, of all the members of our Church? For sometime I clung to the former of these two modes of procedure, being convinced the while, that the converts failed completely to reach this standard. I asked for more than they were either able or disposed to give. I soon came to see, I must either lower my standard, and ask for what is possible to get; or continue to set up a standard which could not be reached, and be prepared to wink at a general delinquency. This course I felt to be a mean and indolent evasion of the question, a radically unworthy and wrong method of procedure; and the former course I at once saw, involved the question whether any standard for the observance of the Lord's Day is laid down in scripture, and if so, what standard. In solving these problems, it became necessary to go back to, and search the origin and institution of, the Sabbath; carefully to consider the character and bearings of the Grand Sabbatic law of the Fourth Commandment; to examine into the question whether or not the Sabbath, as part of a ceremonial and typical dispensation, was abolished on the establishment of Christianity; to determine whether the Lord's Day was but a transferred Sabbath, on the first day instead of the seventh, or whether it was altogether another and new institution; and to see whether the New Testament, the the practice of the Apostles, or the usage of the first Christian Church, sanctions or condemns a strictly Sabbatic observance of the Lord's Day.

I am not such a presumptuous egotist as to suppose that I have sounded the utmost depths of these great questions, and that I am in a position to state dogmatically any conclusions or opinions respecting them; nor am I sanguine that what I am about to write will greatly tend to bring about unanimity of opinion and action on this subject; but, rather, in the capacity of an enquirer, do I submit some "honest doubts," and candid, though possibly mistaken convictions, to the generous criticism of my brethren in the mission work.

I. The first question to be raised relates to the origin and institution of the Sabbath. Was it instituted in Eden and before the fall or in the wilderness and after the captivity? A great deal more importance, it seems to me, has been attached to this question than it deserves. It is supposed that, if the Sabbath be an institution co-eval with the creation, it must be of perpetual and universal obligation. Now it is not inconceivable, that a law, or an ordinance, might be given to sinless man in Eden, that would not be applicable to, or obligatory on, sinful man, in every clime, and every age. At all events, such a grand result, could not possibly be obtained without either express legislation, distinct Divine Command, or a law writen on the conscience of every living soul. Genesis furnishes no such legislation, records no such Command; and Conscience is ignorant of any such law.

But what are the facts of the case? Briefly these: Genesis 2; 2, 3 informs us that God "rested on the seventh day from all his work," that he "blessed the seventh day, and sanctified it; because that in it he had rested from all his work." Genesis 4; 3 contains an expression of which the marginal reading is "at the end of days." This expression is taken "as a synonym for Sunday!" In several other places in Genesis we have mention of a weekly period of seven days. Such a division of time was also very widely known amongst the ancient pagan nations. And the manner in which the Sabbath is spoken of in the 16th Chapter of Exodus, together with the word "remember" in the fourth Commandment, seem to imply the previous existence of this institution.

Such is all the honest ground upon which the assumption of a prae-mosaic, or primeval

Sabbath rests. In all fairness one must confess that this ground is very scanty and insecure. It proves nothing to the point absolutely, and only raises a presumption of the existence of a Sabbath of some undefined and general character. This presumption, however, is stronger in favor of such a Sabbath, than that raised by the arguments on the other side. Genesis 2; 2, 3 cannot be explained away. As the passage which gives rise to all this discussion, is by far the strongest support which the theory of a praemosaic Sabbath can claim. To say, with Dr. Hessey, that these words simply state something that God did, without setting forth to man what man should do, betrays the weakness of his argument. So also does his assertion that "Genesis was a revelation to Moses, not to Adam." One might suppose that Adam, (who conversed with God in Paradise, not as Moses did at Horeb or on Sinai,) would be as well informed on every subject relating to the Cosmogany, of his own times, and especially to the Sabbath, as Moses himself. The supposition also that the blessing and sanctifying here mentioned, did not take effect till 2600 years after, is a bare supposition without a tittle of positive evidence to support it. The non-mention of the Sabbath for so long a period is undeniably strange; it is even unaccountable. But it can prove nothing; and suggests, rather that the Sabbath was neglected and forgotten, than that it never had existed.

Passing over, for brevity's sake, the other arguments in favor of a prae-mosaic Sabbath, I conclude that such a Sabbath did exist; that it was instituted before the fall; that it was an ordinance ill defined if defined at all, guarded by no penal sanctions, regulated by no formal precepts, and kept (when kept at all) in the simplest manner as a day of rest and perhaps of sacrifice. However, with so little material to work upon, it would appear impossible to arrive at any certain conclusion; and it is perhaps better and fairer, to consider the question of the Sabbath's early origin as "not proven."

II. We come now to the second question which relates to the character and bearings of the Fourth commandment.

This command modified, or rather, gave form and lineaments to the original institution, and enjoined it, so modified, on the Jewish nation, and so far as the words of the enactment go, on that nation only. From an institution of a universal character, ill-defined, if at all defined, it becomes a well defined ordinance, enjoined on one peculiar nation. Its universal claim, if not entirely unknown, is entirely disregarded, and it becomes the badge and distinction of one country alone. We find no remonstrances offered to the gentiles for their abandonment of the Sabbath, and never read of any attempt being made to enforce its claims upon them. The legislation of Moses constituted the Sabbath an exclusively Jewish ordinance. Pains and penalties were attached to acts of Sabbath-breaking; no fire was to be kindled on that day; an extra offering of two lambs was to be made; a Sabbath breaker is stoned to death; and the Sabbath is distinctly called a sign between Jehovah and Israel, a perpetual covenant.

But this commandment is in the Decalogue, "enshrined amid the eternal verities of the moral law." Is it not a moral precept, and therefore binding upon all? That does not follow. If it be not moral in itself, its position in the Decalogue is nothing. That cannot make it binding upon all. Now what I understand by a moral precept, is a precept connaturally known; a law written on the fleshly tablets of the heart. If that be not sufficiently explicit, take Bishop Butler's definition: "Moral precepts are precepts the reasons of which we see. Positive precepts are precepts the reasons of which we do not see." If that be not philosophical enough, take Bishop Taylor's definition. "Moral precepts have their measure in natural reason, while in positive precepts the reason and measure are incidental, economical, or political." Tested by these definitions, what is the Fourth Commandment? To assert that this law is one connaturally known, would be ridiculously absurd. To assert that we can see the reasons why either the seventh day, or a seventh position of our time, should be erected into a Sabbath, and that on that day, absolutely not a stroke of work should be allowed, would be a gross presumption. Is it not evident that the Fourth Commandment has not its measure in human reason, but is incidental, economical and political, and therefore not a moral but a positive precept?

Moral precepts must be, in the nature of things, universally and always obligatory. Else by what law can the heathen be judged? whilst positive precepts, can be only obligatory on those over whom they are enacted, and to whom they are known. Hence I conclude that the Sabbath Law was given to the Jews only. But so was all the Decalogue then? Decidedly. Not a law in that Decalogue is binding upon any but a Jew, simply because it is there. All its moral laws were binding before; and they are binding now on myriads who know nothing of that Decalogue's existence. But as to the Sabbath law, if enacted for the world why does it not say so? It is a feature in all positive laws to define pretty clearly for whom they are legalized. Again; if enacted for the world

why is it distinctively addressed to the Israelites alone? Surely the prologue to the Ten Commandments makes it unmistakably plain to whom they are addressed: namely to the nation which God had rescued from Egypt. Again; if enacted for the world, why is it said, once and again, but especially in Exodus 31; 13–17, that the Sabbath is "a sign between" God and Israel, and that it is "a perpetual covenant" with that people? Again; if it be the moral law that some folks say it is, how have we dared to change the day of its observance, to lower its requirements, and to annul its penalties? Moral laws do not admit of such treatment. And Christ's own comments on the other laws of the decalogue, furnish no pretext for such conduct. He touches on those precepts only to make them more stringent. How dare we, who have none of his authority, touch a law of that code in order to make it more lax and easy! Let those who hold the Fourth Commandment binding upon them, keep it. Till they do, what right have they to judge another whose theory, not conduct, is different from their own?

III. All men will admit that we are not now keeping, and that since the establishment of Christianity no considerable number of people have kept, the Jewish Sabbath. The question arises, what became of that Sabbath after the advent of Christianity? Either, First, It continued in force, perpetuating its claim on all men for ever, as the Saturday-Sabbath keepers say. Or, Secondly, It was transferred to the first day of the week, and so perpetuated for ever, as all Sabbatarians assert. Or, Thirdly, It perished altogether with the Dispensation to which it belonged, and the nation over which it was enacted, as say Dominicals.

The first, though the only consistent view to those who believe themselves bound by the Fourth Commandment, we may dismiss without further note or comment.

Those who maintain the second, acknowledge that the New Testament furnishes neither precept nor command authorizing the change. But, they say, Apostles had divine right to set up Christian ordinances, and that they did, by their example, sanction "the change of the day, and the permanence of the institute." Undeniably this is a very vulnerable and weak point in the Sabbatarian argument. Is this all that can be said for the transfer of an ordinance which was legalized amid the sublimities of Sinai, from one day to another? We have only to enquire into the character of the day to which the Sabbath is said to have been transferred, in order, easily, to see the fallacy of this opinion. Those who made this assertion ought to now that there was very little in common between the Lord's Day which Apostles kept and the Jewish Sabbath. More on this point hereafter.

The third opinion, appears to have the strongest arguments on its side. We have already reached the conclusion that the Fourth Commandment made the Sabbath a purely Jewish thing: on that ground therefore it could not survive the wreck of the nation itself. As others confess, no word in the New Testament gives it continuance; while there are words in the New Testament which speak of it as a shadow, which speak against any peculiar sacredness of set times, and which recommand that the keeping sacred of any day whatever be left entirely to each man's conscience. It is an undoubted matter of history that immediately after the resurrection, the old Sabbath gave place, in the minds of Christians, to another day. Not that the seventh day passed into total disuse, and that all at once: for, considering the prestige and veneration which so ancient and sacred an ordinance commanded, that had been most incredible. It is true that for a long time the seventh day was observed by Christians together with the first; but equally true that the observance of it was a matter of choice and not of obligation. The Sabbath, like the sacrifices in the temple, remained, a virtueless form, an empty shadow, after its glory had departed. Instead of it, the infant church found itself in possession of another day, into the character of which, it is our next business to enquire.

IV. This new day, at first, and perhaps for years, was known only as "the first day of the week." In course of time, before the last of the Apostles died, it acquired the most appropriate title of "The Lord's day." By Constantine's Edict, in the year 321 A. D. it is called the name of "Sunday;" a designation which seems to have been most ingenious, as suiting both his Christians and Pagan subjects. About the twelvth century it became known as "The Christian Sabbath;" a title which need offend no one, if properly understood. Now, this day is variously styled 'Lord's Day,' 'Sabbath,' and Sunday. Without stopping to advocate or quarrel with any of these names, let us look at the thing signified.

The Lord's Day is a totally new, but not a totally different institution from the Sabbath. Without any danger of confounding the two together, it may be readily granted that the Lord's Day bears several striking points of resemblance to the Jewish Sabbath. Nay, I have no difficulty in admitting, that one has been the model, so to speak, after which the other has been framed. And I would suggest that it is this resemblance in features which has caused the confusion regarding their identity or non-identity. They agree as to the

frequency of celebration, once in seven days: also in being distinctly religious ordinances: and also in being commemorative of events of great importance to man.

Notwithstanding these, and perhaps other points of resemblance, there are plenty of differences to prove them distinct institutions. One commemorates Creation; the other Redemption. One is promulgated by difinite statutory enactment; the other comes into force without any such thing. One is on the seventh, the other on the first day of the week. One is a day of enforced repose; the other is more particularly a day of worship. One is the sign of a covenant; the other is a covenant blessing. One is a national, Jewish, limited institution; the other follows the footsteps of the Church into every land, and if the millenium ever comes, it will become world-wide. One is guarded and enforced by strictest penal sanctions; the other is left to the guardianship alone of enlightened Christian conscience. One is compulsory to a degree, given with an emphatic "thou shalt not;" the other is to some extent optional, an institution under the law of Christian liberty. If such be the case, and if I have stated it fairly, how can the two be identical?

As it appears in the New Testament, the Lord's Day is simply the day of assembling for public worship, whereon the Communion was celebrated, the feasts of the Agapæ partaken of, and acts of charity performed. It is an institution sanctioned by Apostolic practice, hence more than a merely ecclesiastical ordinance, and binding upon Christians for ever more

As it appears in History, the Lord's Day presents a very chameleon aspect. The reformers held "loose views" on the subject! The Ante-Reformation Church was Sabbatarian. The Dark Ages were Sabbatarian also! The first Five Centuries know little or nothing of Sabbatarianism. The first Three Centuries, were particularly guiltless of confounding the the Lord's Day with the Sabbath. This is a very suggestive and important fact. Surely, since Christianity is not a science to be developed and improved upon, next to Biblical evidence, the evidence of those first years is most valuable. If followers of Apostles, Confesors, Martyrs, did not observe the Lord's Day with Sabbatic rigidness, what right have I to enforce such observance of it on members of a Chinese Church? The condition of the first Christians was, in many respects, similar to that of our native Christians, and the indisputable fact that the Lord's Day could accomodate itself to the circumstances of the one, shows it capable of doing so for the other. As clothes for the body, as shoes for the feet, it was made to fit them, they were not made to fit it.

As it appears in the present day, the Lord's Day is like Joseph's Coat, of many colours. All the different phases which it has worn in former ages seem to have become stereotyped in modern times. Principally we have the Scottish Sabbath, The English Lord's Day, and the the Continental Sunday. Infinite varieties of opinion graduate between the two extremes. Practice varies almost as much as opinion on the subject. Men of equal goodness, and of equal learning take diametrically opposite views. Among us missionaries the same differances of opinion and practice transpire. Are we to import our jarring into the youthful Church of China? Fain would I hope that we are a little less bigoted here than we should have been in our own countries; that the straitest sects among us are a trifle more liberal than the same sects are at home; that, since we all have one great work to do, we are willing to cease our dogmatism, sacrifice our extreme views, throw overboard our schemes, and to combine in some safe *media via* for the more successful and satisfactory accomplishment of our mission.

The first grand consideration for us is to know the Truth on this subject. Not what is expedient. I have written the foregoing in order to show that, in my opinion, the Truth is against those who enforce a rigid observence of the Lord's Day upon their converts. And, though it be extremely doubtful whether they get after all such an observance as they suppose, the question of what is obtained, or can be obtained, must succumb to the primal one of what is the truth. We are bound, however, by the utmost caution, to avoid laying upon the members of our infant churches unnecessary burdens, burdens which neither we nor our fathers have been able to bear. We are bound also, to avoid with all vigilance, the enforcement of mere opinions as though they were the oracles of God. And we are bound, as far as in us lies, to preseve harmony in our efforts to establish the Church of Christ in this land, lest to the keen-eyed heathen we should seem a factious band with clashing interests, rites and dogmas.

To bring this paper to a practical conclusion. I would suggest, (1) that missionaries themselves should once more consider this an open question, and again work out an unbiassed conclusion thereon. (2) That those missionaries who enforce strict Sabbatic observance of the Lord's Day on their unchristian employés, as on servants, teachers, and the like, should consider whether or not they are not dishonouring the Gospel by the use of unfair, unmanly, and illegitimate pressure. (3) That those missionaries who have made strict Sabbath keeping *sine qua non* of Church membership, should consider whether or not they have adequate witness as to the genuineness of such Sabbath keeping, and whether or not, by such strictness they have not kept out of the Church men who ought to have been in it. (4) That inability, or even unwillingness, to devote the whole of Sunday to rest and worship should not prevent a candidate, otherwise qualified, from receiving baptism. (5) That no more should be required of converts than that they should attend divine service, twice, or at least once, on the Lord's Day. (6)

That they should be taught that as to this day there is no absolute rule, but that it is left to their conscience, snd that the more they kept this day to the Lord the better Christians they will be. (7) That for those who are both able and willing to devote all their time on Sunday to sacred purposes, something should be found to do. Sunday Schools, Tract distribution, prayer-meetings, a supply of interesting religious books, and other things have been suggested. For, far better had the Chinaman work through the spare hours of Sunday, than spend them in listl s sloth, or idle gossip. (8) And that, notwithstanding a recent "protest against polemics," this subject might be very advantageously discussed in the pages of "THE CHINESE RECORDER AND MISSIONARY JOURNAL."

S. A.

A TRIP TO KIEN-NING.

(Continued.)

Kien-ning-foo.—This city is very beautifully situated on the fork of the Min and another stream which heads among the Bohea tea hills, and comes in at a right angle from the west, while the river comes down from the north. Both are very rapid, and carry a large trade; and of course, as at every fork, both claim to be the river. The city is high above all ordinary floods, is square except a bulge on the west side, is surrounded by a wall about 20 feet high, and ten or twelve feet thick, and about four miles in extent, and has one or two gates on each side. It is said to contain from 100,000 to 150,000 inhabitants. Some years since, in the time of the Tai-ping rebellion, the city was taken, and mostly burnt, and multitudes of the inhabitants was massacred.

The place has never fully recovered, as full one quarter of the space still remains in ruins, as the rebels left it. The place appears much newer and cleaner than most Chinese cities. Many of the streets are well built, and seem to be full of business. The city has some very fine temples The central tower is a very fine building, and gives one a fine view of the city and country around. For miles on all sides, the country appears to be about on a level with the city, until the hills and mountains rise up to shut in the view. In the morning we were up betimes, made our toilet, attended to all the duties of the hour, and were expecting, that the boatmen would cast off every moment; but when between 9 and 10 o'clock there appeared no movement, I proposed a walk on the wall The captain sent his first officer to pilot us around. We passed along the wall for perhaps a mile, viewing the city and country, passed several gun towers, which were well supplied with guns; but I should prefer to be the enemy, rather than the unluky wight who had to fire them. To look at them, you would think they were some that Noah had to defend the ark with. They were perfectly honey-combed by the worms and time. We went, finally, down into a fine street, came out at the central tower, went up into it, and had a fine view of the place: but some of the literary barbarians seemed to feel that we outside barbarians were intruding on their sanctum. We therefore bowed ourselves out, and left them to starve in their dignity. I certainly had no ill will towards them, although they hustled me out of town one morning four or five years before. It is a picture of human nature, to see how far literary dignity will carry a Chinaman. Some years ago, one of this class asked charity of me, stating through a Christian lady, who spoke English, that his family had nothing to eat. I had a handful of cash in my pocket, and handed it out, but he declined it, as being too small a sum for one of his class to take. I told him to go and feast on his dignity, and came near emphisizing it with my boot. We passed through two fine streets full of neat shops, the people seeming to be as glad to see us as though we were three baboons; but one said "Kill the devils." We got safely on board the boat, but could not get started till about one o'clock.

VOYAGING ON THE MIN.—Finally the boat pulled round, and we started over a little ripple of rocks, and turned down the river. About a mile and a half below, on the top of a fine hill of perhaps 300 feet, was a fine pagoda, to

guard the city from all the spirits of the air blowing up the rapids. This part of the river, for 140 miles to Chwi-kau, is very exciting, and in some places very dangerous. There is a constant succession of rapids, and in some of them the channel is so intricate, that it requires great vigilance and tact; but the boatmen of the Min are up to the occasion. I think I never have seen boats managed so dexterously in any part of the world. In many places the water runs with great rapidity, and will turn a square corner three or four times in half a dozen lengths of the boat; the variation of six inches often would launch us into the drink. There are rudders—on the bow, say 25 feet long, the one at the stern from 5 to 10 feet longer. The stern being high, the pilot has a platform eight or ten feet above the deck. In smooth water the forward oar is raised; but when approaching a shoot, the pilot is up and dressed. He makes a motion with right or left hand, and sometimes utters a word, and at the critical moment he gives a peculiar shrill sound, plunges his oar deep, and pushes right or left with one or two to help. The rowers at the same time bend to their oars with all their might, with double quick stroke, song and stamp; a motion, and we whisk round a sharp rock like a locomotive, and then in a different direction, and sometimes three or four drop their oars, and jump on the rocks, snub the boat with a line, turn it round a sharp "fidler's elbow," and at an instant spring on board again. If any one lacks excitement at some of these turns, he might justly be suspected of lying too long at the opium-pipe. We got along very slowly; the boat stopped at every little village with some excuse, and finally, when we were in the midst of a boiling rapid, they tied up to a rock; and on enquiring, were pointed to a boat coming after us. It soon came a long side, and our men commenced tumbling a lot of freight on board. Then they pulled on for a mile or two, and tied up for the night long before dark, because the wind was not right for the rapids below; but others went on. We were assured before we came on board that we should be at Yen-ping by the next (Saturday) noon, or at any rate by night. We had not gone ¼ the distance; so much for Chinese *assurance*. The trouble was that the captain and pilots wanted a smoke of opium.

Saturday, we started pretty early, shot through several rapids, and finally stopped at a village a mile or more in length, about 10 o'clock. While they were taking in freight, we visited the village. This is the place where the stream comes in which I mentioned in my last article. There is quite a large tea trade here. We noticed two or three temples that were being used to prepare the tea for market—quite an improvement. There are also large paper mills here, and we received a large quantity of paper, very much to our comfort, as it raised our bed to a good hight from the deck. At a former visit, we took in between 50 and 100 hampers of dried bamboo sprouts. By the time the freight was stowed, it was time to feed. Finally we got started, and went on pretty, well; but long before night we gave up seeing Yen-ping this week, and we accordingly stopped at a place I was at four years before, in company with Rev. Mr. Woodin. Went into the village and a clerk of the man we stopped with seemed quite glad to see me again. Going back to the boat, we turned up a ravine, and soon came to another, up which we went, and shortly noticed tea at a little distance. So we went on, and came to a tea house. The families lived on a steep hill. Seeing a man going towards it, Mr. B. started after him, and spoke to him. The man looked at him, and began to pull up faster, being greatly afraid. His wife at that came running with her infant down to meet her husband, making the hills ring with her laughter. He being assured by her manner, his native politeness took the command, and he invited us to the house. He could not understand our dialect, but his

wife came from below, and understood the Foochow dialect somewhat. He said he would be happy to have us chowchow with them, and stay all night, but had no doubt it would be more pleasent for us on the boat, with which we agreed perfectly. He presented us with samples of his tea and tobacco, which looked as though they came from the same bag, but were both very finally flavoured. The children came up one after another; but as soon as they caught sight of us, dropped what they had, and cut around the house. We stayed so long that half the boat's crew came out to find us. We got on board again, and had a pleasant time telling our adventure to the passengers. As we had to lie here all night, it may be well to make some remarks. The river all the way from Kien-ning to Yen-ping is tortuous and hemmed in by mountains, with here and there a foothold for villages. These mountains are from 500 to 2500 feet high, generally covered with woods, with sometimes a patch of tea; but tea is oftener found back from the river, Tea-oil bushes and other oil trees are very common. Tallow trees also abound. One beautiful hill about 1800 feet high was covered with the dark green of the tea-oil, and the flat top of two or three acres crowned with the lively green of the tallow tree. The tallow is a very valuable tree, as most of the candles in the country are made from it. The tallow is apt to soften in very warm weather; but nature, as in every thing, seems to have found a remedy. In the northwestern part of the empire are found great quantities of a species of beetle, from which a substance very much resembling sparmaceti is obtained. By mixing a small proportion of this in the last dip of the candles they are prevented from running. The trees seem to be self sown all over the country, as they spring up in all waste places, and when given anything of a chance flourish. They often reach 40 feet in hight. The leaf is heart shape, of a light green, and resembles our poplar at home. In the fall and winter, they change from light brown through all shades to blood red, giving a fine contrast with the surrounding foliage. The blossoms appear at the end of each twig in small bunches, in early summer; and the fruit follows. It is three lobed similar to the nasturtion, but covered with a thin shuck, which opens when ripe, disclosing three white berries, which drop soon after. The berries are gathered, and thrown into a caldron partly filled with boiling water; and this white coat is melted off. It is then dipped out into pails, and while hot a bit of cord, is put in. When cold it is drawn out by the cord, and carried to market.

Well, we were up in the morning; and as we were fairly in for the voyage, and could have more real quiet on the boat than ashore, where there was no decent place to stop, there was no use in grumbling, if it was Sunday. So on we went very slowly, except when in a rapid. As we were approaching one, says the pilot, "Do you see that rock sticking up there?" "Yes." "Well, it is occupied by a very wicked devil, and any boat that comes near it, he would dash in pieces!" Well he might, if it got there without being broken, as it was some rods from any water. We directly came into the rush, and the pilot was so afraid of that devil that he ran against a rock on the other side, and stove a plank; but fortunately it was a foot or more above water line. I concluded he had better keep an eye out for the devil all round, especially in the opium pipe, as the wind got into the wrong quarter two or three times, so that they had to tie up, and take a smoke to alter it. We got along very slowly; but in the middle of the afternoon we hove in sight of the wall of Yenping, and the temple of the Goddess of Mercy. The boat came to the shore at a little crowd, and a man jumped off, and commenced driving a stake. On enquiry, we found they were going to lay up for repairs, whereupon we and some others concluded we would not, but packed up our traps, and started off to foot it

about two miles, and at dusk arrived at the temple just outside the north gate. We went in, and were received by the priests with open arms. One remembered my stopping there with Mr. Woodin four years previous, and had seen Mr. B. and my self in Foochow and Kushan often. I must say I never was more delighted to get into a heathen temple in my life. And now, my dear reader, if you would like to hear something of Yen-ping, please nurse that desire tenderly till next month.

Yours, &c.,
U. S. M.

(To be concluded.)

A MORAL PROBLEM SOLVED BY CONFUCIANISM.

BY REV. WILLIAM ASHMORE.

The first table of the Decalogue teaches man the duty he owes to God; the second table the duty he owes to his fellow men.

Suppose now a problem propounded thus. Given;—the case of a nation that should ignore the requirements of the first table, but should profess to maintain obedience to the second. What would be the result? Would they succeed?

This is not a merely speculative question. It has a practical bearing upon some of the most weighty theological controversies of the day. According to the answer given our entire view of the economy of redemption will be shaped. For the Bible assumes the complete wreck of humanity. The plan of Salvation, in which he believe, presuppose that, and nothing less, as the reason for which God in His wisdom devised it. The ship may not go to pieces immediately, but the stranding upon the rocks has taken place, and the disjointing of the timbers under the power of the waves is a question merely of time.

If in this state of things however it should turn out upon experiment that there are roots of virtue in human nature, which under a careful culture will grow into a rigorous fruit bearing tree yielding a self propagating seed of virtue after its kind, then the fall of man is not so complete as has been represented. If man, apart from God, can organise and perpetuate a social, a political, and a moral system sufficient for the wants of the race as to the suppression of vice, the exaltation of virtue and the promotion of happiness, then our dependence upon Divine aid is not so indispensable as we have been led to believe.

But if, on the contrary, after experiment of the most careful culture we are driven to the conclusion that there is in human virtue no recuperative power to repair the tear and waste of time,—if that virtue evinces a persistent tendency to deteriorate, and if, as gardeners say of their seeds, it "*runs out*" and shows the necessity of a renewal from the original stock, then we have fresh cause for implicitly accepting Bible teaching, and for extoling the wisdom as well as necessity of God's plan of redemption.

Confucianism meets the conditions of the Problem and furnishes an answer. This will appear from a distribution of the statements to be made under two or three heads commensurate with the ground of the inquiry.

1. The first factor is, that, Confucius in his teaching did ignore the requirements of the first table of the Law.

Reference is now made not to the law of Moses written on paper, for that of course Confucius did not possess, but to the same instinct "written in the heart" which he did possess.

In proof of this preliminary proposition it would be sufficient to direct attention to the meagreness of all that he has spoken concerning the Divine as distinct from the human. There are allusions to Heaven and to superior beings; but no where do we find the Philosopher leaving the physical and sensuous and pushing his enquiries into the domain of the invisible and the spiritual. On questions connected with man's origin and destiny, and such as required the projection of thought forward to a future world he had nothing to say.

But his writings exhibit something more than this negative evidence. It is expressly stated, (we use the words of Dr. Legge's translation,) "*There were four things which the* Master *taught, Letters, Ethics, Devotion of soul* and *Faithfulness.* But these "Ethics" and "Devotion of soul" had relation to the practical affairs of this life only. And again, "*The subject on which the Master did not talk were extraordinary things—feats of strength, disorder, and spiritual beings.*" The desire to know something, of the unseen world natural to the inquiring mind of his disciples, was by him not encouraged but repelled. "*Ke Sao asked about serving the spirits of the dead and the Master said, while you are not able to serve men how can you serve spirits? The Disciple added. I venture to ask about death. Confucius replied. While you do not know life, how can you know about death.* Another answer is still more decided. *Hwan Che, asked what constituted Wisdom. The Master said, to give oneself earnestly to the duties of men and while respecting spiritual beings to keep aloof from them, may be called Wisdom.*

It is important to ask whether Confucius in his whole career advanced towards the light when compared with preceding generations or receded farther from it. To this we must give a decided answer in favor of the latter. For it is evident from his own quotations from those who lived in the genera-

tions before him, that they used language indicative of more correct ideas of a Supreme Being than were common in the time of Confucius. But Confucius evinced no curiosity to understand this knowledge more fully. He manifested no interest in the transmission of light concerning God which had come down to him from a remote antiquity. And therefore it is only when he quotes that we are impressed with the traces of an earlier but now obscured Monotheism. Take for example this record of the prayer of Tang.

I, the child Li, presume to use a dark colored victim, and presume to announce to Thee, O Most Great and Sovereign God, that the offender I dare not pardon and thy ministers O God, I do not keep in obscurity. The examination of them is by thy Mind O God.

It is with the deepest interest that we follow the acute intellect of Confucius while thus transmitting the prayer of a Monarch who lived more than a thousand years before himself, and almost in Patriarchal times. Let him but take another step, we say, and he will be in the light; he will have compassed the great conception that survived the Antideluvian Apostasy, but which now in his own era had ceased to become a constituent in the popular faith, Viz. that of one living personal God. But disappointment follows. That prayer of Tangs was the perihelion of Confucius. From hence he recedes further and further away like those wandering Stars that

"Shoot from their glorious spheres away
To darkle in the trackless void."

It is but too evident that the whole subject of Spiritual beings was distasteful to him. So that, in assigning him a status in the history of religious inquiry, we feel compelled to class him, not with those who like Plato and Socrates were "*feeling after God*,"—but with those others of whom Paul says "*they did not like to retain God in their knowledge*." His contribution to the theology of his age was a contribution of darkness and not of of light. Instead of retaining and seeking to understand better the name of God, or Supreme Ruler, which had been handed down to him he showed a marked preference for the term "Heaven." He substituted an impersonal power for a personal God. He led the public mind a prodigious stride in that defection which is expressed by "*serving the creature more than the Creator*."

2. But in the next place, while Confucius ignored the requirements of the first table, he did apprehend clearly the duties of the second table and gave them an unvarying prominence in his teaching.

Tsze Kung asked, Is there one word which may serve as a rule of practice for all one's life. The Master said, Is not reciprocity such a word? What you do not want done to yourself, do not do to others. We find this same disciple again quoting these words on another occasion, and Confucius expresses a doubt of his success in keeping them. And again "*when one cultivates to the utmost the principles of his nature and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.*" "*Tan Che asked about benevolence. The Master said, It is to love all men.* At another time when developing his rule for regulating the empire, Confucius delivers himself thus. "*What a man dislikes in his superiors, let him not display in the treatment of inferiors. What he dislikes in inferiors, let him not display in the service of his superiors. What he hates in those who are behind him, let him not therewith follow those who are before him. What he hates to receive on the right, let him not bestow on the left. What he hates to receive on the left, let him not bestow on the right. This is what is called the* PRINCIPLE *with which, as with a measuring square, to regulate one's conduct.*"

Many other passages might be quoted to the same purport, but the citation thus made is quite sufficient to show the clearness of vision in this heathen sage, who having not the law, was nevertheless a law unto himself. We must not omit however to call attention to the words and phrases constantly recurring when discoursing with his followers. They are all of them the natural out-growth of the heathen but spontaneous conception of the Golden Rule, which the Bible affirms all men have written upon the table of the heart.

"*Principles of truth and righteousness*."—"*loyal*,"—"*gravity*,"—"*generosity of soul*,"—"*filial and kind to all*,"—"*an esteemer of virtue*,"—"*faithful*,"—"*sincere*,"—"*severest attention to business*,"—"*love for men*,"—"*respectful*,"—"*correct and truthful*,"—"*overflowing in love to all*,"—"*benign*,"—"*courteous*,"—*temperate*,"—"*complaisant*,"—"*careful in speech*,"—"*observing the rules of propriety*,"—"*firm and unbending*,"—"*strait forwardness*."—All these, and many similar expressions, disclose the breadth of application which Confucius gave to the "rule of reciprocity."

These principles were not held by him like grains of wheat lying useless in a bin. He sowed them broad cast. He gave them opportunity to fructify. With them he sought to rectify the social system and exalt the state. Nor would he ever allow his doctrines to fill the unworthy place of mere laquer to physical force. The Arts of war be held in undisguised contempt. He had no confidence in the stability of a Government which placed its dependence upon the arrow and the lance. An enduring and real prosperity, he contended, could arise from but one source, "*The practice of complete virtue*," by both ruler and subject. He placed his reliance upon education,—upon the wisdom that comes from self introspection,—upon the power developed by self restraint. The heart of man he believed to be naturally good; it became evil only through the effect of pernicious example and gross neglect. His plan, therefore, was to trim and pare away the evil that was con-

finally croping out, but mainly to develop what he imagined to be latent good, hoping that in a series of generations persevering culture would gradually elevate man to his highest capabilities of being

In these ideas Confucius was the precursor of certain "physicians of no value" among ourselves,—who think that if a man could only be surrounded by good influences he would recover himself from the leprosy of sin, —never stopping to consider that, apart from the Holy Spirit, these influences are not to be had.—We, too, have in this generation those who fancy that *culture*, if persevered in long enough, will gradually transfer a wolf into a lamb—a thistle into a fig tree,—a sinner into a saint;—and who think that *education* of the masses is of itself quite sufficient to insure the stability of representative governments. Indeed, we must beware of doing the heathen Sage injustice in comparing him, with some of our modern reformers. They think the diffusion of scientific and political information is quite sufficient to make men upright and conscientious members of society. Confucius did not believe that; for he did appeal to whatever of moral principle was in human nature. They address themselves to man's self interest; Confucius appealed to his higher nature.

3. The system has had a fair trial.

It is needful for the final interest of humanity that it should have. A system like the Confucian, containing so much that is good, disfigured by so little that is positively vicious, —so far in advance of other heathen systems demands a broad field for its testing. We see the wisdom of God that has given this nation "length of days" beyond all others, and has for so many ages segregated it by itself—apart from all direct devine interference, and free from all warping contact with other nations—and has left it in the furnace heat of experiment to find out exactly what can be accomplished by the "virtue" that has survived the fall.

No system, ethical or political, has ever had more unlimited scope for its development. In proof of this it is sufficient to specify the following particulars.

It was organised five hundred years before the advent of Christ and has been continued until now. It has not been interfered with by outside influences to any serious extent until a period comparatively recent. Buddhism and Mahommedanism gained a hold in the empire, but not in such a way as to affect the growth and ripening of Confucianism.

It has been made the basis of all Chinese education. Indeed, there is no other education than a thorough training in the precepts taught by Confucius and Mencius. The aim of a teacher of youth among the Chinese is to Confucianize his pupils;—to make them memorize Confucius;—think like Confucius;—believe like Confucius;—act like Confucius;—in a word to reproduce Confucius in their daily lives so far as their abilities will enable them to imitate the model.

The roads to honor,—to wealth,—and to official preferment, all start out from the skill displayed in stating and applying the maxims of the sage and expounders. The most powerful social class is composed of those who have been covered with literary honors for their proficiency in the knowledge of Confucius. Confucianism is really the state constitution: it is the state religion; it is the state etiquette. Confucius and his teachings are worshipped by three hundred millions of people. The words that fell from his lips form the theses of all the literary tournaments of the empire. They are graven deep on granite monuments, there are posted on the door ways of rest every year. They are written on fans that are ever in hand. They are painted on bed curtains. They are gilded on rolls and hung up to adorn their temples and dwelling houses. They furnish the phraseology with which men of polite learning exchange amenities with each other, and they may be heard falling from the lips of the common people in the markets, when chaffering about the price of shrimps and snails.

And still another thing. In addition to all the above, Confucius brought a powerful educational agency to bear in that unique and and brilliant conception of his genius—his ideal man "*man of complete virtue*"—formed by calling out the excellencies of many persons and combining them in one ideal of perfection. Of this *ideal* compared with the true and living *ideal* of the New Testament, we propose to speak hereafter, but for the present, enough has been said to show, that, God who superintends all these experiments has given Confucianism every facility for developing every possible potentiality it may have, for elevating the race. And now we are prepared to ask for

4. *The results.*

A time is noted in the Scriptures in which it will be said, The Harvest of the Earth is ripe. This will be when all the possible schemes of the human intellect for self redemption shall have been fully tried and shall have developed their abortive results.

Confucianism is already presenting itself with its harvest of evil,—its piles of husks,—its bundles of tares. That some good consequences should attend an endeavor to lay the substructure of an empire in filial piety and human virtue, is a just expectation. Accordingly, China stands as the Methuselah of the nations. A certain kind of rude energy attended with thrifty habits, practical tendencies of thought, and a natural proclivity to fixed and orderly modes of life, will cheerfully be conceded them.

But aside of this, it must be affirmed that instead of a success in the achievement of its particular aim, Confucianism is one of the most stupendous failures in history.

The same high sounding terras of "*Virtue*," and "*Benevolence*," and "*Reeeprocity*," and "*Integrity*," and "*Sincerity*," and "*Faithfulness*" are as current as ever, but where is

the substance? These words are the mere empty shell of kernels that have long since been eaten up by worms. In their examination halls are still read the same superlative laudations of "*complete virtue*" but these essays are merely new coffins for old bones. The nation that started out with a patrimony of good principles of "*Reciprocity*," has ended by becoming a nation whose selfishness cannot be surpassed by any of its heathen compeers. Fair speech is on their tongues, but broth of abominable things is on their hearts, from the Mandarin in his Yamen, to the begger on his dunghill.

We direct special attention to the fact that those very qualities of a kindly and generous stamp which ought to appear, if Confucianism had possessed "life in itself," are found supplanted by just the opposite traits. Let us not be deemed uncharitable because we speak frankly.—Dishonesty,—trickery,--falsehood,—covenant breaking,—pride,—revenge, are characteristics of the entire race. It is this very peculiarity which makes the final summing up the more noticeable. It is not that vices of some kinds should exist among them, but that they should be *notorious for those very vices which their system was designed to expurgate*. With an occasional exception (as in the case of filial piety, and that is far from being pure gold,) any one, by erasing the words, expressive of "*sincerity*," *faithfulness*, "correct and truthful," &c,, and by inserting the opposite words where they occur in the Analects of Confucius—such as, *in*sincerity, —*un*faithfulness,--*un*truthfulness,—may know the difference between the theory of the philosopher and its practical results after twenty three centuries of trial. The empire which it was proposed to render self recuperative by this agency, still continues, but it presents the anomalous sight of a nation whose cohesiveness is dependent upon the repulsion of its various parts, and whose harmony is contingent upon the perpetuation of jealousies and antagonisms. Under the ethico-political system of its sages, China has come to resemble what is frequently seen on the walls of some of its Cities. On the very top of its gateways, perhaps, stands a towering banyan tree—the slow growth of centuries. The stones of the wall have been first pried apart and are afterwards held together by the roots twisting and ramifying in every direction. But the old tree is dying; its giant branches, bare and bleak can no longer utilise the light and air of heaven,—and then its roots will die too, and then the old wall must tumble unless some other power shall come in and butress them up.

The great lesson derived from the whole, is: there can be no such thing as an abiding love to man, which is not fed by a prior love to God. The second table of the Law is contingent upon a previous observance of the first. The only philanthrophy which can flow in an unbroken stream though successive generations is that which has its fountain head in love to God. Leigh Hunt's *Aben-Ben-Adhem* who could not claim to love his God, but professed to love his fellow men, is a chimera. There is no recuperative energy in human nature sufficient to regain its own lost virtue. There is no hope for mankind in *culture* even when extended through sixty generations. There can be no secure basis for good goverment established by education simply and singly. All these results may not manifest themselves in the life time of one man or of one generation. There is a difference in ideas and principles and moral tendencies akin to that existing between trees and plants in the same forest; some mature and bear fruit in the course of a single season, others require several years; some attain their growth in a summer, others demand a century. So with the tendencies of thought. Some of them mature in a single generation, others require ten or twenty generations before the result in seen.

With these and kindred negative results, does China appear before the Christian world. She yields her unconscious testimony to the wisdom of God's plan of salvation. She magnifies the glory of the cross by assisting to show that deliverance for mankind in any other way is impossible.

With all his rags about him, with sunken lines and sallow visage of a moral famine, the prodigal son is feeding upon the husks, and is barely beginning to ponder within himself the question of returning to his father's house.

CORRESPONDENCE.

ON THE DISGUSTING NATURE OF CHINESE MEDICINES.

To the Editor of the Chinese Recorder.—

Sir,

In the N. C. Herald of July 25th, 1869, there is a letter on *Chinese Accusations Against Missions* by F. Porter Smith, Hankow, in which are these words. "My principal concern is to show that the reports about foreigners stupifying children and taking out their brains, eyes &c., may be robbed of their apparent indignity by the following considerations.

"The last of the sixteen great classes into which all medicinal substances are divided, in the *Pen Ts'sao Kung Muh* is devoted to the description of at least *thirty-nine* kinds of medicines derived from the human body in its various conditions of sex and age. The skin, bones, flesh, hairs, nails, sweat, blood, tears, bile and many other *disgusting*,

secretions *too numerous* to mention, are all directed to be used in medicine.

"Furthermore this practice is still kept up and the last edition of the Pen T'sao published in the reign of Taukwang reaffirms all this. Every execution witnesses proof of some sort of cannibalism."

At executions in Peking, pieces of bread are saturated with the blood of the decapitated criminal, and used in medicine for the cure of 腋臌; a disease of the stomach, in which all food and drink are rejected as soon as swallowed. It is difficult to explain the reason of their practice. This medicine is quite costly and seems to be one of the perquisites of the 劊子手 or executioner.

Dr. Porter Smith, in his last Hospital Report (the 5th) published in the autumn of 1869 at Hankow, states the same thing in almost the identical words.

The substance of the above paragraph appeared in the "Globe" and from it has been copied into most of the English provincial newspapers under the heading of "Chinese Pharmacopœia." It has been widely read and doubtless impressions have been formed in the minds of many which will not readily or easily be effaced.

After such an authority as a medical missionary, whose veracity is beyond question and who has already made a name for himself in China, and the prospective author or compiler of a Chinese Materia Medica, we read with pleasure, the corroborative evidence published in the *London and China Express* of 30th September 1869 from Dr. Wooster, special examiner of drugs for the U. S. at San Francisco. That paper put it thus. "Believing many of them noxious and all of them disgusting, he, Dr. Wooster, refused to give his sanction for their use, as after due investigation he had no proof that they are fit and safe to be used for medicinal purposes."

To all this Dr. P. Smith adds under date of Dec. 11th in the *N. C. Herald* "I beg to deny the fairness of such a sweeping statement. I must confess that an opinion formed *some few years since*, a similar ignorance of the subject, *was nearly as bad*. Some study, observation and experiences directed to the actual substances employed of Chinese doctors, have led me to *very different results*."

Confirmatory of Dr. Smiths late (not last) opinion I will quote a few extracts on the same subject from the *California Overland Monthly* for June last, and matters from the pen of a medical man, or missionary, formerly in Canton.

"This library (that of a Chinese scholar) consists of only six complete works, out of that list of 276 medical works referred to before. In one of these we find a catalogue of 1,012 medicines, of which there are from metals and stone 132 kinds. Grasses and vegetable [including roots, leaves, flowers and seeds] 318 kinds. Trees [whether the medicine be found in the root, trunk, bark, leaf, flower, fruit or seed] 177. From the human body 20 kinds. From animals 91 kinds. From fowls and birds 34 kinds. From bugs, worms, snakes, shell-fish, turtles, flies &c. 99 kinds. Fruits 40 kinds. Of the "5 grains" 38 kinds. Of the cabbage, turnip and melon family 62 kinds:.....The list of medicines from the human body, are hair cut fine and used in plasters. Curly hair. Woman's milk. Dandruff. Teeth filings. Ears. Exuviæ. Pairings of finger and toe nails of pregnant women, which nail-pairings are reduced to ashes by burning. Bone of the forehead, reduced to ashes. Beard of the upper lip. Blood. The placenta. The gall and other things which cannot be written here.

The list of medicines from the animals begins as follows. Dragon's bones. White dragon's bones, his teeth and horns. Musk of the musk deer. Ox bezoar. Bear's gall. Ivory. Deer's glue. Glue made from a black mule's hide. Sheep's milk. Cow's milk, cream and curd. Oil of milk. Mare's milk, cream and curd. Hoof of a white horse, his thigh; also the same of a bay horse. Bull's manure. Rams horns. Marrow of sheep's gall, lungs, heart, kidneys, teeth, flesh and horns. Chamois' horns. Deers' horns, [the tip of the horn is regarded as especially valuable for restoring the blood] Rhinoceros' horns.

Tiger's horns, claws and eyes. Dog's gall, heart, brains, teeth, skull, blood, and so on, through a long list, up to 94 varieties, embracing, perhaps, everything the reader will be apt to imagine, as well as many things that he would not think of as possible to be brought into service in the healing art, and certainly several things which we will not copy here."

This extract clearly bears out Dr. Wooster's decision and supports Dr. Smith's published views in July last, but what does the Doctor say under date of December 11th in the N. C. Herald "I beg to deny," &c.

Between these two letters from Hankow there is an interval of only *four months* and *a few days*.

The following is surely a mistake of the printers. "Chinese name *Hwang-lien* 黃蓮 owing to that avidity with which *the errors of other competent observers* are appropriated, is referred, by most writers, to gentian." *Competent* is here out of place. If they were competent observers, then their observations could not be errors.

And this leads us to remark on the almost utter uselessness of such "lists" and "identifications" of medicinal substances unless the locality of the drug and the name of the observer be given. The writer has evidently mixed up southern, middle, northern Chinese and Japanese names of plants. Such a system must be fallacious as the same plants are differently named in different localities and different plants are similarly named. I shall like it proved that gentian is not *Hwang-lien* in Canton. Tatarinow gives a different name in the North and there Hwang-lien is certainly not gentian, but he also, a very competent observer, does not give it us as *justicia paniculater*. By the bye, Dr. Smith speaks as if he had personally consulted Horasinow. Tatarinow speaks of his obligations to the late Professor in St. Petersburgh in his preface, and I suppose it is in this indirect way that Dr. S. is also indebted to him.

Take an example of the above remarks from the "list" given in the columns of the *N. C. H.* One called 蒼朮 *tsang chu*, *Atractylodes lancea* in Japan, by Hoffman and Shulk (these competent observes if consulted, are not aknowledged) is a very different drug in China. Here it is called Xanthiam strumanium. 硝硃 Impure Nitre is Glauber's Salts, according to our professor of Chemistry.

Mr. King of Newchwang in "*Notes and Queries*" for November 1869 p. 175 makes the remark which all must endorse. "Few who speak Chinese can have failed to observe that the same trees go by different names and that similar? names are given to different trees in districts not far distant from each other."

I have addressed this letter to you, as I do not consider that the pages of a political "daily" or "weekly" is the most suitable place for the conveyance of such information or the discussion of the subject. If the Editor of the N. C. H. should desire to copy this into his paper, of course he will not wait to ask our permission to do so.

Yours truly
J. DUDGEON.

PEKING, 5th Jan., 1870.

Hwang lien 黃連 is called *Justicia paniculata* in Murray's China Vol. III p. 381. It is there said "It has been much celebrated as a stomachic, and is used as a remedy in cholera, dysentery and intermittent fevers." Professor Burnett, late of Kings College, London wrote the above and was indebted for his information to Mr. Reeves of the H. E. I. C. I find *Justicia* in Staunton as among the plants found in South China. It does not occur in the North at all. Is the above Dr. Smith's authority for the name? Authority is everything in a case of this kind. Tatarinow calls it *Leontice* but adds a mark of interrogation after it to shew its doubtful character. Another author calls it *chelidonium*. The medicinal uses of these two plants would agree, to some extent with the properties ascribed to *Hwang lien*. Like the latter it is extensively used in inflamation of the eyes in the form of an infusion. Hoffmann and Schultze in their Chinese and Japanese names of Plants, give *Coptes anemonifolia* which is bitter, yields a yellow dye and is well known in the United States.

ASCETICISM.

TO THE EDITOR OF THE CHINESE RECORDER:—

Of late a certain amount of asceticism has been creeping into your valuable journal. When the first Roman Catholic Missionaries came to China, they subjected themselves to the usual austerities, and thought by so doing to bring over the Chinese sooner to their religion. Matteo Ricci spent many of his

first years in China in great poverty, and meanness of dress, wishing thereby to indicate his disregard of the good things of this world. He spent seven years, it is said, with the Buddhist priests but made no converts. One Mandarin is reported to have told him, "In the condition you are in, few people will listen to you. As you are a man of learning, live like the men of that character among us, and then you will be allowed access to all persons. The Mandarins, who have naturally a respect for the literati, will likewise pay you a due regard. They will permit you to visit them, and the common people seeing you thus honoured will revere you, and listen with joy to your instructions." In this wise, by following this advice, did the Roman Catholic Missionaries appear as the literati in China. The plan, as we all known, proved successful, and their success stimulated the Franciscans and Dominicans to leave the Philippine Islands and come also to China. They appeared publicly in the streets, meanly clothed and preached with Crucifixes in their hands. They had the satisfaction of being beaten, imprisoned and deported. They tried this plan several times and always failed and at last others determined to follow the resolution of the Jesuits. Care ought to be taken to do nothing that would bring contempt upon Christianity. This asceticism lays Christians, too often, open to the charge of Pharisaism or of being rightous over much, of hating this Cosmos—of being dead to it and consequently of no use in it. It fails to understand "using the world as not abusing it," "being all things to all men"—"of all things being lawful, but all things not being expedient" &c. Some would question the necessity of Port Wine at the Lords supper. I have read of the Icelanders holding the communion on herring. Others would forbid the use of samshu and tobacco to themselves or their friends. Some would object to being too finely clothed—to living too will—dining late—having wine on the table—to being carried in sedan chairs on the shoulders of your fellow creatures—to receiving visits or subscriptions for schools and mission work from opium dealers—to receiving small-footed girls into mission schools. Some being willing to pay for their small shoes but not their bandages &c., &c., &c.

Everything ought to be pervaded with and ennobled by the Christian life. Christianity ought to be the principle that should rule the world—should appropriate to its own ends all that is human and worldly and purify it all. There is too much of a false sort of renunciation of the world prevalent among good and sincere Christians. By a strict conformity to this ascetic contemplative life, it was thought in early times that a more exalted state of future blessedness would be gained. It was following out the spirit of the parable of the rich young man, and this was supposed a higher life than following out and fulfilling the ordinary duties of our earthly calling. The kingdom of heaven, say such, does not consist of meat and drink, but neither, say we, does it consist in abstinence therefrom. We are commanded to be diligent in business, and our very human nature and its wants, require that we mix in the busy pursuits of the world. And may such business not be managed in an unworldly and godly manner? These remarks were suggested to my mind by some observations on "Small Feet" by one of our Southern Medical missionaries. None of your readers, I should think, are prepared to endorse his views. A thing is not necessarily right because it is not morally wrong. We hear constantly of things not being legally wrong or positively wrong or civilly wrong &c. Why qualify absolute right or wrong in this way? To stand on one's head is physically wrong, but we do not say it is morally wrong. It is not a question of virtue or for the moral sense to decide. To reason in this way is plainly absurd and cannot be "*encouraged and approved.*" The case of expediency is left entirely out of the question. In the form of a syllogism this argument would stand thus:—

Whatever is cruel, or injurious to the constitution, or unnatural or in conformity with the world or established and fostered by pride, is *emphatically wrong*, *morally wrong*, *a sin against God and a sin against man.* But light lacing, circumscision, the making of eunuchs, shaving, clipping, paring or squaring the beard or moustache, the wearing of apparel, jewelry, embroidery, chignons &c., &c., the use of tobacco, wine &c., produce or comply with, to a greater less extent, one or more of these conditions. Ergo, these practices are wrong &c.

Circumcision is against an original law of nature and is unnatural &c., and yet God ordered it, *inter alia* as a family distinguishing badge. The making of eunuchs was forbidden, but also allowed to the kings of God's people. We shall not draw an argument from polygamy as it engrosses already a fair shew of attention in the Journal. It would be useless to enlarge here. There are hundreds of things done daily by Christians that could not stand if tested by this high standard of purity. Many of our customs are a silent rebuke of God's wisdom and goodness. He surely never created us with beards, merely to give employmeat to a certain profession. We might adduce instances like these, *ad infinitum*, and if enforced, the world must stand convinced of being one of the

most anti-christian places in God's universe; and as it is impossible for the great bulk of us to live in such a world as Christians, the sooner we quit it the better. A few, indeed, of us may become monks and go barefooted, with the pilgrim's staff in hand, fasting, doing penance, wearing sackcloth and a rope round our waists, but what is to become of the great body of us?

In regard to the idea of "last" entering into the practice of compression of the small feet among Chinese women, the writer of the articles on this subject in the RECORDER gives us the history of, and reasons for, the practice. He combats successfully the idea which is gaining ground in France, of something of this sort; and he steps aside, in illustrating his subject, to remark, that some of the Chinese have had, however, such an idea and that "*it is said*" so and so, and guards his own expressions by a *probably*. He concludes the paragraph with these expressive words "I do not believe that any such result follows from compression of the foot. It is difficult to see what osseus, vascular, muscular or nervous connexion there is, to account for this supposed condition of parts."

I, for one, agree with the Peking, against the Canton, Esculapius and would not either apply the knife or scissers to the bandages of the small-footed girl at the threshold of the Mission School. In essentials unity; in all things charity.

DIOGENES.

The Chinese Recorder
AND
MISSIONARY JOURNAL.

Rev. Justus Doolittle, Editor.

FOOCHOW, MARCH, 1870.

BIRTHS.

At Foochow, Feb. 10th a son to Rev. S. F. WOODIN.

At Foochow, Feb. 4th a daughter to Rev. ARTHUR W. CRIBB, of the Church Mission.

DEATHS.

At Foochow, Feb. 14th the infant son of Rev. S. F. WOODIN.

San Francisco, 18th December 1869, EDWARD AARON GIBSON, aged 12 years, the second Son of Rev. OTIS and Mrs. E. E. GIBSON, late of the Foochow Methodist Episcopal Mission.

To contributors of articles for the CHINESE RECORDER: *You are respectfully and earnestly requested to write plainly on white paper with black ink, and dot the i's and cross the t's. Such compositors as are obtainable here, find it exceedingly difficult to make out copy written in pale ink on highly glazed, blue paper, and even on white paper, if the i's are not dotted and the t's are not crossed. The first proof sheets from such copy are appalling to one with little time to devote to proof reading.*

Please also punctuate your articles as you wish them to be printed.

Correspondence and items of Missionary intelligence should be here by the 15th to insure insertion in the following issue.

In case correspondents or contributors desire extra copies of the RECORDER *containing their communications, they will be supplied at the rate of $1,20 per dozen, if the order for extra copies is sent with the article. If mailed, postage to be added.*

Scientific terms, proper names and all unusual words must be written with extra plainness or mistakes may reasonably be expected.

The Editor does not hold himself responsible for the sentiments of articles inserted in the RECORDER.

EDITORIAL ITEMS.

—It is with considerable reluctance that we admit to our columns the article on "The Lord's Day" which appears in our present number. We should be exceedingly sorry to see any view of the Lord's day prevail among Missionaries in China that would lead to the adoption by Chinese Christians of what is known as the Continental Sabbath, in contradistinction to the English and American Sabbath—i. e., to a Sabbath which may be partially devoted to worldly pleasures or business, instead of being kept sacredly as a day of devotion. As our correspondent intimates that nearly all the Missionaries at his station coincide in the views of his paper, it has seemed to us that if any considerable number of Missionaries do indeed hold such views it had better be known, and we had better consult together as to what is the law of Sabbath observance for Christians in China, which, of course, must be the same as for Christians in any other country. If this question must be discussed in our columns, however, we ask the contributors to come out over their proper names; and let friends at home, among whom the journal circulates, know what are their conscientious views on this important question. It seems to us that under the circumstances,

this is not an unreasonable request.

We assure the writer of the paper in question, that we do not insert it, in the RECORDER, because as he suggests "it will perhaps bring some grist to our mill." We insert it for the reasons we have given, and not because our mill is in special need of grist.

—The names of subscribers are constantly coming in, who desire full sets of the RECORDER either from the beginning or from the commencement of 2d volume. We are sorry to say that we cannot supply a full set of back numbers from the beginning after this, and that only a few complete sets as far back as the 4th number of this volume are on hand. Our predecessor thought he had made ample provision for all probable subscribers for the 2d volume, but he was mistaken. The list is increasing beyond his expectations. We shall try to print extra numbers of the 3d volume to supply demands for sets of that volume. We can not engage to supply single back copies in the future, if by so doing we break a set.

—Can any one supply a copy of the 1st number of 1st volume? It is desired in order to complete a volume for the Editorial Sanctum. Fifty cents will be allowed for it on account.

—Three hundred and seventy copies of the February number have been sent to England and the United States. Nine hundred extra copies of this issue have been ordered for distribution in those countries, and in the ports of China and adjacent countries. We hope these will tend to make the RECORDER more widely known, and bring in many more subscribers.

—We have been greatly aided in our desires to send off so many extra numbers, by the enterprise of our Publishers. They have ordered another Press and are preparing to do with greater despatch and neatness all orders confided to them. We are sure they will try to please their customers both as regards price, despatch, and neatness. They promise to attend to orders from abroad with especial promptness. They inform us that they expect an extra quantity of type as soon as it can arrive from the United States.

—We have received the REPORT of the PEKING HOSPITAL in connection with the LONDON MISSIONARY SOCIETY, by J. DUDGEON M.D., C.M: from 1861 to 1869 inclusive, with NOTES ON EUROPEAN AND CHINESE MEDICINE, *Practice, and Hygiene*, Printed at the American Mission Press, Peking, 1870! It has a short introduction or Notice in English, and the whole appearance of the Report is very creditable to the Author and to the Press, which has put forth this, its first work. May it never issue anything less pleasing to the eye. The Notes we have no doubt are well done in Chinese and we are sure they are much needed all over China. We quote a single paragraph from the Notice, which will be read with interest.

"We have four assistants: the senior is "established at Tientsin in charge of the "dispensary there. This entails no expense "upon this hospital, the funds' for his and its "support being subscribed in the neighbor-"ing city. The other three are here, all "Christians: one a Mantchu, and the two "others Chinese. One of the latter is a "student from Shantung in connection with "the Methodist Mission in Tientsin. He "will return to his native province in about "a year, and will no doubt effect much good. "He is a most promising man—has read Dr. "Hobsons' Medical works, has drawn out "diagrams of all important parts of the body "and has received demonstrations thereupon. "A few more such young and energetic "Medical students, and the end of their "absurd medical theories of the pulse, the "twelve *Ching*, and the blood is not far "distant."

THE THIRD VOLUME.

—The time has arrived for former subscribers to renew their subcriptions, and for the names of new subscribers to be transmitted to the Editor. This should be done as far as possible by the first of May, though the names of subscribers will be received at any time. We hope the friends of the RECORDER, every where, will take a deep interest in extending its circulation, and make efforts to accomplish that end, by securing new subscribers among personal friends, and among other intelligent and literary parties.

—The Agents are requested, after this, only to receive subscriptions relating to the 3d volume, to commence with the first number of it. When such subscrip-